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The Orthodox Herald

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YOUR CONDITIONS

The greatest cause of stress and all of its effects upon one's health and emotions is the frustration caused by a feeling of being unable to control one's circumstances. Being at the mercy of rapidly changing conditions, as most of us are, is not conducive to peace.

When things go contrary to expectations, many become bitter and full of self-pity. They attract to themselves things of a negative nature. Their friends and family avoid them because their conversations are self-centered and depressing. These people seldom consider this is a life they have chosen. They are convinced their being happy depends upon what happens to them, instead of upon their attitude toward what happens. How many times have you told yourself: "If only this would happen, I would be happy." It might have been more money, or a nicer home, or a better job, or any number of things. But when it did take place, you found you were still vulnerable to the minor irritations, just as you had always been. **Unless an inner change takes place changes in your outer life will not have a permanent effect on your state of happiness.**

Once one comes to the realization that the manner in which he reacts to situations is under his own jurisdiction, he finds himself in a new world.

Those with faith and confidence in their own abilities which were given to them by God are not at the mercy of adverse conditions. They find ways to turn these conditions to their advantage, taking note of St. Paul's advice to the Ephesians 5:23: "And be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in righteousness and true holiness."

Prayer is nothing more involved than to open the door when Jesus knocks and to give Him access to our distress and helplessness with all His miracle-working powers. It is not intended that our faith should help Jesus to fulfill our supplications. He does not need any help; all He needs is access.

Each prayer is answered,
That is so;
But for our good
It may at times be "No".

CORPORAL OR ANTIMENS

A relative called me asking if we had a corporal in our church. I told her that we did. She said that she thought that we had left the military and its structure behind when retirement had come from the military some years ago. I then told her what a corporal in the church was. When I had finished she laughed and said that she was glad that she told her friend that she didn't know but would inquire rather than tell her what came into her mind at the time of the question: that the church was often compared to an army but she didn't think that the Orthodox were divided or graded into ranks.

What is a corporal? In the dictionary a corporal is a linen cloth used in the Eucharist. In the Orthodox Church we call it an antimens.

The antimens is a rectangular piece of linen or silk about 18 by 20 inches. Upon this is sketched Christ lying in the "grave," the 4 evangelists, and the instruments (ladder, crown of thorns, etc.) which were used at His Passion. On the antimens is printed the following: "By the grace of the All-Holy, Lifegiving Spirit, this Antimens, the Holy Table is consecrated for the offering on it of the Body and Blood of Our Lord in the Divine Liturgy," with the signature of the bishop who consecrated it and it's dated. The antimens is protected by an outer red silk cloth which is slightly larger.

The word antimens comes from two words, one Greek and one Latin. The Greek word anti means in place of. The Latin word mensa means table. The antimens is to be found on every Orthodox altar table and is used only for the Divine Liturgies of St. John or St. Basil. No Liturgy may be served without an antimens. It is kept folded on the altar table and is opened just prior to the Liturgy of the Faithful and the singing of the

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THE TRANSFIGURATION OF CHRIST

Perhaps one of the ways in which the Orthodox Church differs from other Christian religions which come from the "Western" tradition is in the celebration of Holy Days. A good example is the Transfiguration of Christ which we celebrate on August 6/19. In the Orthodox Church it is listed as one of the Twelve Great Feasts of the Church. It is so great that if it falls on a Sunday as it does this year, August 19, it supplants the Sunday office entirely. This is not so in the West. In the Roman Church it is and the Anglican Churches, for instance, it is of much lower importance.

The Transfiguration is a feast of light just as is the Theophany or the Baptism of Christ celebrated seven months earlier on January 6/19.

The ascent of Mount Tabor came at a critical point in Our Lord's ministry, just as He was setting out upon His last journey to Jerusalem, which He knew was to end in humiliation and death. To strengthen His disciples for the trials that lay ahead, He chose this particular moment to reveal to them something of His eternal splendor.

This event is one of the very few events which is recorded in all three of the synoptic gospels (Matthew, Mark, Luke) and also in one of the Epistles. The writers saw the event as does the Orthodox Church as pivotal and central to the gospel record.

"Jesus took with Him, Peter and James and John, and led them up a high mountain." The apostolic trio had to learn and experience something before they could develop in their discipleship. Clearly, St. Peter had got hold of the wrong end of the stick at Caesaria Philippi: he was still largely blind to a proper understanding of the place of Jesus in the whole providence of God. "Peter, you think as men think, and not as God thinks."

So Christ takes the three disciples and leads them up a high mountain. Mountaineers, as a reward for their strenuous

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CHRONOLOGY

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A CONFERENCE ON MISSIONS AND EVANGELISM will be held in Santa Barbara, CA on August 30 to September 4. Sponsored by the Antiochian Archdiocese, this will be a practical "how-to" conference. Good place and time to combine a vacation with education. Call (805) 968-4014 or write Conference, 6778 Pasado Road, Goleta, CA 93117-4908.

DIED: Fr. Valerian Dzury in Old Forge, PA

Fr. Gregory Szeyko (94), retired, in Trenton, NJ. Fr. Gregory was the last of the students of St. Platon's Seminary, which was located in Tenafly, NJ. The Seminary closed soon after World War I.

ORTHODOXY IN THE NINETIES is a seminar set for Sept. 29 from 9 a.m. to 3 p.m. at St. Sophia Greek Orthodox Cathedral in Los Angeles. It is open to all Orthodox clergy and laypeople. For info call Fr. Gregory Safchuck (818) 881-1123 or Phil Tamoush (213) 378-9245.

ELECTED PATRIARCH of Moscow and Russia was Metropolitan Alexei (A. Reddiger) of Leningrad. He was born in Tallin, Estonia in 1929, was ordained a priest in 1950, and was consecrated a bishop in 1963.

SENIOR CITIZEN TRAVELERS may obtain the International Health Guide for $5.95 pp from Contact Pilot Books, 103 Cooper St., Babylon, NY 11702.

THE PATRIARCHATE OF JERUSALEM is building a church and religious center for youth in Acre, Israel. For details and help contact POB 19632-633, Jerusalem, Israel.

THE DIOCESE OF ALASKA is served by 33 priests according to reports by St. Herman's Seminary in Kodiak, Alaska.

PRACTICING DAILY PRAYERS IN ORTHODOX CHRISTIAN LIFE, a 45-page book by Theodora Argue is available for $3.95 from Light and Life Pub. Co., Box 26241, Minneapolis, MN 55426.

RECENT STUDIES SHOW that very soon the majority of Christians will be living in the Third World. Also shown is that in Brazil there are more fundamentalist Protestants than Roman Catholics. Another study by Harvey Cox shows that in three years there will be more Moslems than Jews in the U.S.

IN SOUTH AFRICA, the Society of St. Nicholas Kasatkin publishes a bulletin of activities in that country. It was instrumental in starting an English language Orthodox Church. It now has available an Orthodox icon calendar for 1991. Cost $10. Write POB 56303, Arcadia 0007, South Africa.

THE DISABLED may receive a directory of Travel Agents for the Disabled by calling Helen Hecker (206) 694-2462.

A CASSETTE, "To Thee We Sing", has been released by the Patriarchate of Moscow. It is available for $5.65 pp from Fr. G. Onisko, 35 Fieldstone Pl., Wayne, NJ 07470. It is in Russian, Slavonic.

SENIOR HELPLINE is a toll-free phone service which offers short messages on topics that range from Alzheimers to care-giving to financial planning. For a directory of topics and access codes call 1-800-328-7576.

DON'T KEEP THIS COPY! especially if it has an article which you want to share — go ahead and give your copy to your friend or relative. Better still order a subscription for them right now asking that the subscription begin with this issue. We'd like to know which article you wanted to share.

THE BELLS OF St. Basil's Cathedral in Moscow rang recently after a silence of over 60 years. As firsts: Orthodox Services were televised and children were allowed to participate in processions in the church.

THE 50TH ANNIVERSARY of Christ the Saviour American Carpatho-Russian Orthodox Seminary will be celebrated in September in Johnstown, PA.

PRISONERS OF CONSCIENCE are still to be found in the USSR and other countries. Information and names and addresses, etc. may be obtained from Keston, USA, Box 1310, Framingham, MA 01701 or call (617) 247-7071. Also from CREED, 787 Princeton-Kingston Rd., Princeton, NJ 08540 or call (609) 497-0224.

A PROJECT FOR YOUR CHILDREN this summer can be the building of 10x15 inch iconostas and altar. This paper construction kit must be cut and assembled. Cost $6.60 pp from Dept. of Christian Education, 350 Mountain Rd., Englewood, NJ 07631. This would also make a unique gift for the child on your list.

HARD TO FIND Carpatho-Russian, and Lemko crafts, dance music folkwear, etc. can be obtained from Basia Dziewanowska, 41 Katherine Rd., Watertown, MA 02172. Call (617) 926-8048.

THE NEW AGE has infiltrated into the classroom, TV, radio, etc. How does Orthodoxy look upon New Religious Consciousness, Yoga, Transcendental Meditation? For answer get "Orthodoxy and the Religion of the Future" by Hiermonk Seraphim Rose from St. Herman Brotherhood, PO Box 70, Platina, CA 96076. Send $5.50 pp for 1 copy. Over 5 copies may get discount.

CHUCKLE

Four-year-old Johnny was visiting his grandmother in San Francisco when the earthquake struck. He was in the back yard playing, and his grandmother concerned about him ran to the back door screaming: "Johnny!"

The boy looked up at her and started to protest. "I didn't do it, Baba, I didn't do it. Honest I didn't do it!"

Dabs of Thoughts

...Are Orthodox the only ones who identify another Orthodox by asking "Who is your bishop?"

...The experience or tradition of the Christian community — not the legalistic or theoretical one — is a consistent background against which to measure our own moral decisions.

...The Holy Church, through the Spiritual Father, gives the following instructions to each one who repents: "Against all these sins you must henceforth be upon your guard. For you have received a second baptism, according to the Christian Mystery. And you must see to it that, with God's help, you make a good beginning. But above all, you must not bear yourself lightly toward these things lest you become a cause of scorn to men; for these things do not befit a Christian. But may God, by His Grace, aid you to live honorable, uprightly, and devoutly."

...Each of us needs the message of the lives of those who have gone farther. We are called to reflect on the qualities of the men and women of vision who have gone before us, men and women who, because they had made the lonely inner journey, did not abandon their costly gift of seeing.

...Humility is not a pose. It is not phony. Humility does not mean the beautiful woman pretending she is ugly, or the clever man pretending he is stupid. Humility means recognizing talents and even achievements for what they are: things given to us by God out of sheer goodness; things for which we can take little credit or none, but which impose on us a responsibility.

...When the cross is offered for veneration, kiss only the feet of Our Saviour.

...People seldom appreciate their blessings until they are afraid they are going to lose them.

CHUCKLE

Why didn't Noah swat those two mosquitoes when he had a chance?

•Corporal

Continued from Page 19

Cherubim Hymn. It is refolded at the end of the Liturgy just before we are bid "Let us depart in peace." It is always kept on the altar table. This is why only an ordained deacon, priest or bishop may touch the table upon which it is kept.

Only a bishop may consecrate an antimens. He may consecrate it at the same time that he consecrates an altar. One or more antimenses are spread over the top of the altar table where they absorb the Holy Myron with which the table is anointed and with this and the prayers they are consecrated. The antimenses may also be consecrated separately following the same ceremony which is used to consecrate an altar table. The same prayers are used for both. The bishop who consecrates the antimens signs it.

A relic of a saint is placed into the antimens just as it is into an altar table. When the altar table has relics in it it would appear that no antimens is needed but this is not so. An antimens is always found on the altar although if the altar has a relic, the antimens may not. The antimens is testimony to the fact that a bishop gives his blessing for the Divine Liturgy to be served on the consecrated altar.

Why is it necessary to have an antimens on the altar? When the church was new and under heavy persecution, the Liturgy was celebrated in caves and catacombs near or upon the graves of martyrs. When Christianity was no longer persecuted and the Liturgy could be served anywhere it was the custom to place a relic into the altar and so continue offering the Bloodless Sacrifice of the Lord upon the honorable remains of the martyrs in believing that these saints are close to God and could intercede for us with their prayers.

But the freeing of Christianity meant that believers were going out to start missions. Since church law demanded that the Holy Liturgy be served on a consecrated altar table containing a relic, bishops began to consecrate only the top boards of an altar table and then a linen or silken cloth in which relics were placed. These were then signed and given to mission priests or taken to newly-organized churches so that the Holy Liturgy could be served. Today, antimens are given to parishes and to priests who serve as chaplains or missionaries for with it Holy Liturgy may be served on the antimens even in unconsecrated buildings or other suitable places. Have you ever seen one?

In answer to our relative — Yes, the Orthodox Church does have corporals which are also known as antimenses.

•Transfiguration

Continued from Page 19

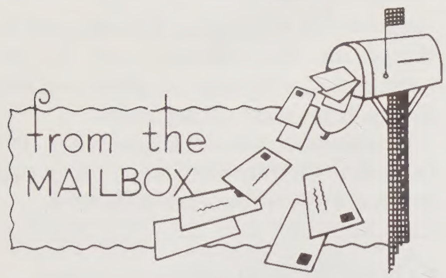
and often perilous undertakings have the privilege of vision, perspective and a commanding overview. Peter, James and John then shared in a vision of God and gained a new perspective which gave meaning and direction to their vocation. In a single moment of time, they see the whole sweep and direction of salvation. "You are transfigured upon Mount Tabor, showing the exchange mortal humans will make with Your glory at Your second and fearful coming O Saviour."

A Church which does not place the strenuous venture of the "mountain-top" at the center of its mission, ministry, and witness will be a church seriously in danger of spiritual blindness; full of good intentions but lacking in direction and perspective.

As individuals we need to make space for Christ to take each one of us by the hand (or, if need be, by the scruff of the neck!) and lead us up the mountain of prayer and retreat, so that we might see again and again the point of it all. We need to be able to see round the next turn in the road, the dead-end or the perilous and unexpected cliff-drops — all of which await the unsuspecting grasshopper who is unable to rise very far above the much applauded "grass-roots level" — the level from which most of our sightings and observations are taken in the Church and in our personal lives today. In the end, it is those who have been to the top of the mountain with Christ who seem to get things done when you really get down to it all — down to the grass-roots.

MISSION FUND

Helping to send **The Herald** to places other than Alaska to tell about God's Holy Orthodox Church are Anna Yaros, The Russian Orthodox Catholic Women's Mutual Aid Society, The Paul Rusinko Family for health of Paul Rusinko and Mary K. Siemon in memory of her husband, Dr. Sam, on the 4th anniversary of his death.



When I left church yesterday my heart was heavy. I then glanced at **The Orthodox Herald** and read: "The restless unknown longing of my searching soul won't cease until God comes in glory and my soul at last finds peace." These are the most beautiful words I read and it hits home! A

When we receive the monthly Orthodox Herald we feel you are close by. It gives us great pleasure reading the wonderful newspaper. It gives us knowledge about our Orthodox faith, which we would not know otherwise. It also helps to let us Orthodox people know what is going on around the country near and far. AR

It is indeed great spiritual strength that I receive whenever I read your inspiring notes. I am ashamed of myself for being reluctant to witness Christ's love to others, and failed to be an active disciple for His glory. Compared with your works, I feel very insignificant and worthless. But you are a good source of herald and aspirations to move on. PC

When I spot something good I know it. What a bargain the Herald is! EH

I go to church every Sunday but I feel that I don't learn much about our Orthodox religion here. I never went to any Sunday School and about all I know about our religion is what I heard at home. Since I found a copy of the Herald at a relative's house and have been subscribing — I am learning about my Orthodox religion. I am subscribing for my brother and sisters. I know that this is the best gift I can give them. HN

ALASKA FUND

Greetings to those in Alaska who are reading this copy from: Anna Gaboda, Walter and Bernice Dombrowski, Anna Yaros, Eva DeMay, and the Paul Rusinko Family.

HOURS

"Are there not twelve hours in the day?" John 11.09

Modern men accept the hour, minute, and second as records of time. Although time is considered a universal dimension, along with length, width and height, measuring time is a recent discovery. The mechanical clock which measures 24 equal hours first appeared in the 14th century. It was invented by monks who wanted to go to chapel and sing the canonical hours (services) at the same time each day. The minute and second divisions were much later developments and an absolute definition of time only occurred in the last 30 years.

The hour is the smallest unit of time presented in the Bible and is mentioned twice in the O.T. (I Sam 9:24; Jer 46:17). Both of these O.T. examples are translator's perogative and refer to a time interval and not the "hour" of the day. During the O.T. the day was divided into sunrise, mid-morning, noon, mid-afternoon and sunset. The length of time for each interval varied with the seasons of the year. The hour as a true measurement of time did not exist until the N.T. era.

Both the ancient Egyptians and Greeks used sundials to determine the hours of daylight and divided the day into 12 hours of daylight and 12 hours of night. The length of the hours varied with the seasons. However, sundials are also dependent upon latitude, i.e. the sun's angle with the earth and do not work on cloudy or rainy days. At best, sundials are rarely accurate to more than plus-minus 30 minutes.

The Greeks developed a water clock, which was basically a barrel of water with a complicated device to measure the height of the water. Time was determined by the rate that water ran out of the barrel. Since the flow rate is dependent upon the head pressure (height of the water) in the barrel, the hours in the morning and hours in the evening did not have the same duration. In fact, Seneca, the Roman writer (4 B.C. - 65 A.D.), reported that punctuality did not exist in Rome because no two clocks ever indicated the same hour. However, the water clock gave more accurate time than a sundial and also worked at night or on dark days.

Numerous references to the hour of the day are given in the N.T. e.g. the passage above. The most frequent references are found in the Gospel stories concerning the arrest and crucifixion of Jesus Christ. Since the crucifixion occurred near the vernal equinox, daylight and night were approximately 12 hours in length with the first hours at dawn. Thus we know that Christ appeared before Pilate at the 3rd hour on the Roman clock or about 9 a.m. He was crucified at the 6th hour (noon) and died at the 9th hour (3 p.m.). Most other references to the time of day in the N.T. are almost impossible to establish without a knowledge of the seasons and latitude where the measurements were made.

Sophisticated time measuring devices have organized our society; but since we no longer need to follow the sun or look at the shadow of a sundial, our understanding and appreciation of God's revelation in nature has also been reduced. Technology has put an end to a simple life and makes many of us look upon the past with envy; however, this nostalgic approach can also cloud the many opportunities to serve Christ in a technological society. Time does not need to be an imposition on our faith or our ability to see God and spread his love. Time, like everything else, can be a blessing if used to forward Christ's kingdom.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton

LIGHT BULB

Cartoonists often picture people who have ideas as having light bulbs over their heads. When someone suddenly understands what was previously a mystery to him, we say he has "seen the light." And that's just what God's Word does for us. The "light of the glorious Gospel of Christ" illuminates our lives. (2 Cor. 4:4). It helps us understand why people act and react the way they do. God's Word actually turns on a light in our hearts and minds, giving us understanding of heavenly truth.

I understand myself better because I see my weaknesses and strengths, my foibles, my needs outlined in God's Word. I'm glad the psalmist (Ps 119:130) specified that God's Word gives light to anyone. "The entrance of Thy words gives light; it gives understanding to the simple." It is a comfort to know that the Bible was not written only for intellectuals or for scholarly people or for theologians but also for those who are quite average and look to God's Word for enlightenment.



EDITOR'S NOTES

Every so often I clean out my purse. This usually happens when it gets too heavy to carry or when I change to a new purse. It is surprising how much I find in it which I can do without. One thing which I always return to my purse is a small heavy plastic bag in which I have two books: "Prayer Book for Eastern Orthodox Christians" which was released in 1940 for use by the Armed Forces personnel and "The Way of the Ascetics" by Tito Colliander. If I have to wait for an appointment or when I am in Church very early for a service, I take out the books and read or meditate from them. I have been doing this for years and I find that there is always something in the books which enriches me. I'm always a little upset when I have to put them away.

The other Sunday I had occasion to use a prayer book which someone had left in the pew. It was interesting to note the "book-marks" which had been placed to mark certain spots in the book. Prayer cards, poems, ikon cards distributed at funerals, anniversaries, etc. They told a story. Later that day I decided to check my own books. What had I placed in them? Which spots in the books did I find need for easy finding? I had ikon cards from funerals, anniversaries, and ordinations. I had cards printed with prayers and verses from the Bible. I also had 2x5 blue cards on which I had written the names of the living and the dead for whom prayers have been requested by readers of the **Herald**. These cards, of necessity, are changed every few months and placed in a permanent place. I'm sure that when someone looks at my books they will tell a story just as that book did to me in the church. Look at your books. What will they tell? Do the dates on the cards end decades ago? What do they emphasize?

August is always a slow month in the **Herald** office. This is the month when we receive the fewest subscriptions. Although subscriptions and letters may slow down, the material for copy must be researched and written — all 25 double-spaced pages. Brighten my day — send in some gift subscriptions!

It has been our policy not to rerun articles which we have had printed in earlier copies. At times, some of our friends tell us it would be easier on us. Checking back on copies in our files we find many marvelous articles but we can see a shift in emphasis. Thirty years ago we wrote about going to the Divine Liturgy or other services with the right disposition or attitude; now we write on the necessity of attending. Many years ago we did not give the dates for Holy Days because the average reader would have a church calendar; now with Orthodox scattered all over the country living many miles from a church, the **Herald** has to give dates to remind them. We also find that in the last decade there is much more interest in the Bible. This is reflected in articles. We include Bible references so that our readers can check them in the Bible. Many write surprised that the Orthodox Church is so "Scriptural."

The addresses have also shown a change. We have many more people living in apartments. We have many more people living in areas where there are no churches. We have also been able to follow the population shifts, it is surprising how many there have been in the last thirty-nine years. The names are also of interest. Many years ago, people, who wished to start a new parish, would check a phone book for Slavic sounding names and contact the people. This would be useless today. A very small percentage of our subscribers have Slavic sounding names.

God be with you,
Matushka Nina

FALLING ASLEEP (ASSUMPTION)

Shortly after Pentecost and the Descent of the Holy Spirit, the disciples followed the instructions of Jesus, they separated and went out to preach the Gospel in many different lands.

Except for John, who remained with the Virgin Mary as he had been told to do and to take care of her.

Christians from places far and near came to her for consolation and for peace. On many occasions, she went to pray at the places were Christ had lived, suffered, died on the Cross and was buried and arose. The years passed and Archangel Gabriel came to her to tell her that her years on earth were ending. She expressed a desire to see all of the disciples together one time more. All of them came to Jerusalem except for Thomas. They gathered around her holding lighted candles and prayed.

Her funeral procession was followed by large crowds and many miracles occurred at her burial. Those who opposed the teachings of Christ tried to disperse the crowds but they were not successful.

Thomas arrived in Jerusalem three days after the burial. He was deeply grieved for not having made it in time. To console him, the other disciples took him to her tomb and removed the stone sealing the tomb. To their astonishment, her body was not there. They remained at the empty grave until nightfall, praying and asking God that they might be enlightened.

Later in the evening, as they were eating supper, the disciples saw the Virgin Mary hovering in the air above them. She told them: "Rejoice, I am with you always." From this time on, the disciples made it an established custom during meals to say the prayer: "Most Holy Birthgiver of God, Save us."

Her blessings and help are still available to us and pious Orthodox continue to appeal to her for assistance when in sorrow or need. There are several services written specifically for those who are in sorrow and have an "afflicted" spirit. The Paraklis is the best known but there is also a Short Canon written by Monk Theosteritis and a Canon written by King Theodore.

The Falling Asleep (Assumption) of the Mother of God is observed on August 15/28.

Flowers and herbs are traditionally blessed on this day. Many people like to decorate the home with marigolds (Mary's gold) on this day, to remind themselves that they are called to glory as she was.

EXPLANATIONS

Why are fire trucks red? Well ... fire trucks have four wheels and eight men. 4+8 equals 12. There are 12 inches in a foot. A foot is a ruler. Queen Elizabeth is a ruler and the **Queen Elizabeth** is the largest ship to have sailed on the seven seas. Seas have fish; fish have fins. The Finns fought the Russians. The Russians are Red. Fire trucks are always rushin'. So fire trucks must be red.

If you think this is wild, you ought to hear some people explaining why they don't get to church on Sundays.



Most of us eat the same foods for breakfast day after day. But occasionally we yearn for something different. It is good to have a recipe which can be pulled out from which we can make something unusual. This recipe makes breakfast tarts. I have found that made slightly smaller they make nice appetizers or additions to the zakuska table.

Sausage Tarts

½ lb. pork sausage
1¼ cup Bisquick mix
¼ cup oleo, softened
2 Tbls. boiling water
½ cup half & half or milk
1 egg
2 Tbls. green onion, thinly sliced
½ cup shredded swiss or mild cheese
¼ teas. salt

Grease well twelve 2½x1¼ inch muffin cups. Fry sausage until brown, drain. Combine baking mix and oleo. Add boiling water and stir vigorously until a soft dough forms. Drop a tablespoon of dough into each cup. Press dough with fingers so bottom and sides are covered. Sprinkle sausage into each cup. Beat half and half or milk with egg. Stir in onion and salt. Spoon about 1 Tbls. into each cup. Sprinkle cheese over tops. Bake in 375° oven until edges are golden brown and centers are set. This takes about 25 min. These are delicious hot out of the oven, but they are also good warm.

Prayer is powerful, but it is not the power of a sledgehammer that crushes with one blow. It is the power of sun rays and raindrops, which bless because there are so many of them... We Christians must learn to flash hundreds of instantaneous prayers at people near and far, knowing that many prayers will show no visible results, but that at least some of them will hit their mark. When you fill a swamy with stones, a hundred loads may disappear under the water before a stone appears on the surface, but all of them are necessary.



AUGUST
1990

1. Matt 20:1-16
2. Luke 4:22-30
3. Matt 21:12-14, 17-20
4. Matt 15:32-39
5. Matt 14:22-34 - Sunday
6. Matt 21:18-22
7. Matt 21:23-27
8. Matt 21:28-32
9. Matt 21:43-46
10. Matt 22:23-33
11. Matt 17:24-18:4
12. Matt 17:14-23 - Sunday
13. Matt 23:13-22
14. Matt 23:23-28
15. Matt 23:29-39
16. Matt 24:13-28
17. Matt 24:27-33, 42-51
18. Matt 19:3-12
19. Matt 17:1-9 - Transfiguration Sunday
20. Mark 1:9-15
21. Mark 1:16-22
22. Mark 1:23-28
23. Mark 1:29-35
24. Mark 1:29-35
25. Mark 2:18-22
26. Matt 19:16-26 - Sunday
27. Mark 3:6-12
28: Luke 10:38-42, 11:27-28
29. Mark 3:20-27
30. Mark 3:28-35
31. Mark 4:1-9

BIBLE STUDY

On August 5, the 9th Sunday after Pentecost, we read Matthew 14:22-34 which tells of Peter walking on the water. In verse 29 we read: "And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

This story of Peter walking across the rolling waves of water is one we all should meditate on frequently. There is always so much going on beneath our feet that we wonder if we can keep walking on all those waves. But Jesus is there. As long as Peter keeps his eyes fixed on Jesus he can walk on water. The same with us. Our problems will become small and fears bearable when we focus on the one who calls us. None of us can survive if we look down at the waves on which we are walking. We would drown in our problems. But we do not have to look down, Jesus calls us to look up and forward to Him who stands there. How many of us have found peace praying or "being still" before His holy icon? We internalize that He is with us now. He will be with us tomorrow and He will still be with us for all of our tomorrows. In the midst of all the storms, He is the quiet presence. In the midst of all our doubts and fears, He is the safe dwelling place. Amidst all our restlessness, He is our refuge.

As Jesus' power in the reading overruled the laws of nature, and enabled the human body of St. Peter to walk upon the water, so will His power make it possible to pass through the boundless fields of space and help us. May we learn how to trust Jesus and get into the habit of reaching for His hand when our personal storms rage.

Pray: "Lord, I have cried to Thee, hear me. Hear me, O Lord. Lord, I have cried to Thee, hear me. Attend to the voice of my prayer, when I cry to Thee." Hear me, O Lord."

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Spasebo for helping us to get the Word out. We get strength to continue from your letters, notes and help.

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